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News and Notes

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Series XV

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1st September = 4th Rabi'ul-Awwal (3rd mo.), 1346, A.H.

Binding the Right Approach

Some suggestions for work among Women.

I FEW months ago a most illuminating paper on work among Muslim women was prepared by Mrs. E. R. Tweedie of Lucknow for the U. P. Christian Council. We are under deep obligation to her for permitting us to reproduce for our readers large sections from the latter and more constructive part of the paper. Mrs. Tweedie begins with a graphic description of her earliest impressions as she visited a Muslim home in Lucknow, and then proceeds to offer some valuable suggestions for work among the women. She says:

"What a wonderful thing to bring into this situation a new ideal, Christ, Who not only taught the Gospel of purity of life and thought but was Himself a living example of what He taught. I believe there is no force that will convict Moslems of sin except a sincere study and presentation of the life and teachings of Jesus. "And I, if I be lifted up, will draw all men unto myself," includes Moslems also.

"Thoughts something like this were milling through my brain as I left the house that day—the horde of women, the little brides, the child-mother, the filthy keepers at the doors, and the three high walls. How shall we break them down—these walls of doubt and ignorance and immorality. For, after all, can the walls of brick with safety be broken down until there has been some progress with these others? I came away with the feeling that we had not made the best use of the opportunities that God had given us to lift up Christ among Moslems. Foreign cloth, Mellins food, cigarettes, war news and other commercial enterprises had gotten beyond the walls. Why not education, why not enlightenment, why not Christ Who came that they might have life abundantly?

"It was an attempt to find an answer to this question that brought me back from the hills that year with a definite plan. I could find practically no helps, and I have, to date, been able to find nothing in the way of helpful suggestions for the making of a pro-

gramme for the teaching of Moslem women. I did the best I could and put a course of reading in my plan. Such women in our houses as could read (*they were very few in those days*) were to read. Such women and girls who could not read were to be taught. A plan of Bible lessons was outlined and taught to the Bible-women every two weeks and these lessons were reproduced in every house. They were short lessons intended to lead the women to a certain definite conclusion and these lessons had to be taught so well that the Moslem women could tell them back to me when I made my rounds. Into the programme I put one month of temperance, one month of hygiene and child welfare and one month of singing the Gospel. The singing had to be done immediately after Mubarram, as Moslems will not listen to singing during that time.

"Now all this looked easy to me and I thought I had worked out a good plan, but the sad part was that my Bible-women and a good many of the Moslem women did not feel as enthusiastic about it as I did. I had depressing thrills on being told that, "it would'n't work," "I would know better after being longer in the country." How often the workers told me that teaching took so much time that they could not get round to all the houses; that if I insisted in teaching the Bible and reading, houses would be closed to us, etc. But if I set a hard task for the Bible-women I set the same for myself. I determined to find a way of becoming one of the women to whom I was attempting to bring Christ. This meant becoming interested in the things they were interested in. I learnt about their feasts and fasts; their religious and social events, attended weddings and feasts, and religiously accepted my *hissa* (share), often thankful that custom did not make it necessary for me to eat in their presence.

"Whatever the difficulties were, the end of the year saw us with a programme established, and I think the Bible-women would now be as loath as I to work according to the old 'hit and miss' plan. The programme of teaching to read was assured after the first year, but we had to experiment as to the kind of books and stories used. We have now only one house where the women and girls are not reading and this house is one where we teach the Bible and sing to two old women.

"We are constantly trying to bring about reform in the matter of child welfare and hygiene. It seems to me we are at it all the time—vaccination, care in the matter of the spread of tuberculosis, arrangements for calling in clean midwives, proper food for infants. It is appalling how ignorant the average Moslem woman is of even the simplest remedies.

"The preaching of the Gospel helpfully and with results was a more difficult problem to solve. The greatest difficulty lay within ourselves. We had so much to learn to find the way of approach, so much of antagonism to lay aside before we could hope to be heard sympathetically. We ourselves needed to know Islam if we were to understand how to lead them from the known truth to the unknown

truth. We could hardly do that until we first knew what they believed. It seemed almost disloyal at times not to argue and win our points, but few such experiences taught us that just as a woman persuaded against her will, is of the same opinion still, only more so,—so a Moslem forced to admit our argument, nevertheless believes himself right, only more so. I find that lifting up Christ is far more effective than attempting to discredit Muhammad.

“The lessons were carried out with two things in mind—(1) that they might see themselves as sinners and (2) Christ as Saviour. We taught by using short stories from life and Bible illustrations. The lesson was never long, as there is too much danger of losing their interest at the most important point. All one year we taught this one idea of Sinner—Saviour. This year during half of the year we taught six of the miracles, in order to establish Christ's *motive* in performing miracles. The remainder of the year we have been following up this work with memory verses. These verses were divided into sets of three. 1. Testimonies that Jesus was sent of God. 2. Verses to show that He was sent with authority. 3. Verses to show what He was and is able to accomplish with that authority. I have been delighted to see how the Bible-women and the pupils have responded. Five years ago the Bible-women said it could not be done, now they pray for guidance and do it. If in doing this work we can use phrases and expressions which they understand, we are certain to have attentive listeners and it often removes difficulties.

“That our efforts along these lines have produced results is certain. In homes where even five years ago the cry used to be, ‘*ap log ham ko bemazhab banati hain,*’ (i.e., you are taking away our religion) there is now universal joy in listening to the Gospel. Often as we sit teaching the reading lessons to the girls the older women will call to us from their work, “Be sure to call us when you teach the Bible lesson”. We have now practically no homes where the Bible is not being read by the women themselves. Some are secret disciples and have learned to love the Lord.”

On the use of ‘Islam’ and ‘Muslim’

To the Editor of “News and Notes.” (See N. and N. March and May)

THANK Canon Sell and others for their replies to my paper on Islām and Muslim, and shall be glad if you will kindly allow me to reply.

I have derived the greatest help from Canon Sell's valuable books, which I have made much use of, so do not wish to run counter to him.

We are not so much concerned as to what Muhammadan writers say about the meaning of Islām, for Muhammadan apologists too often contradict each other; for example, Syed Amir Ali (as Canon Sell reminds us) says “the word does *not* imply absolute submission to Gods will,” but “striving after righteousness,” whereas Abdul Haqq the great commenta-

tor of the *Mishkát* says it *does* imply "submission to the Divine Will." I will not enter now on the Syed's idea of "striving after righteousness," for this has *nothing* to do with the *root* of the word Islám.

Both these men lived ages after Muhammad, and others are equally capable of forming an unbiassed opinion as to the meaning of words.

It is very kind of Canon Sell to say that I "wrongly attribute" a high ethical meaning to it, and says that the word denotes "the *formal performances of certain outward duties*," but as Abraham, Jesus and other prophets were all called Muslim in Sura iii. 78, and in verse 79 it is implied that the religion which they accepted was Islám, it would be difficult for any one to say what were the "formal performances of outward duties" of those Saints of God which they were expected to fulfil; there was something far deeper than these pharisaical acts, which was expected of them, and that was deep submission in doing the Will of God from the heart.

The O. T. Saints realised that Submission to the Will of God was absolutely necessary, and that it was the basis of all religion, a fact that Muhammad *never* grasped, but which he had doubtless heard of, from *Hanifs, saintly Jews and Christians*.

We must leave the meaning of the Arabic word, and go centuries behind Muhammad to learn from the O. T. the meaning of the same word in Hebrew, for Muhammad relied a great deal on Jewish teaching (as we all know), for the majority of his technical words, (as I am prepared to prove) which he could not possibly have learned from his pagan ancestors.

Just as the original idea of *peace, submission to God, peace-offerings* were all derived from the Hebrew *shalam*, resulting in the ideal submission of the saints of old; e.g.

"I delight to do Thy will, O my God". Ps. xl. 8.

"I come to do Thy will, O God" Heb. x. 7.

"Father, Thy will be done" S. Matt. xxvi. 42.

So, the word Muslim, is, like its Hebrew equivalent *Meshullam*, "the Submission One" (Is. xlii. 19. and Dr. Adam Smith's notes on the subject) from the same word.

We *must get back* to the *Hebrew* for the true and original meaning of many of Muhammad's Arabic words which he did not know the true value of.

In reply to Mr. Greenslade, may I remind him that Allah was the word Muhammad invariably used, and there can be no harm in our doing the same when speaking to Muhammadans, but the word connotes entirely different ideas to the God of the O. and N. Testaments. His idea of opportunism does not commend itself to me.

WORTHINGTON JUKES.

Changes in Dr Zwemer's Programme

(See August issue.)

The Ahmedabad Conference will be from Sunday, 2nd Oct.—Saturday, 8th Oct.; and at Bombay from Sunday 9th Oct.—Friday, 14th Oct.

Lucknow (18th Nov.—24th Nov.) is seeking to exchange with Delhi, (10th Nov.—16th Nov.).

Dr. Zwemer's address during this tour: C/o Meth. Theol. College, Jubblepore, C. P.

Urdu Publications on Islam

A Review by Mr. John A. Subhan, of Bareilly

Part II.

In order to be able to lead effectively, by the power of the Holy Spirit, to the full truth as it is in Jesus Christ those to whom we are sent, it is of immense importance that we should understand clearly the points which, in the providence of God they have already reached, the elements of truth which they already hold, and the general texture and colour of their thoughts." (The late Bishop G. A. Lefroy). To furnish oneself with such knowledge and understanding of Islam, these books will be found of real value. All the books reviewed below are available from the Panjab Religious Book Society, Anarkali, Lahore.

An asterisk (*) indicates that there is an English original.

III Islam

A. THE RELIGION OF ISLAM.

1. *Din-i-Islam*—Wherry. pp. 52. Anna one.
2. **Aqa'id-i-Islamia*—Sell—pp. 291. Annas eight.

Wherry's *Din-i-Islam* is a concise and useful treatise for Christian workers on the religious system of Islam. The stock of this booklet is running low. A revised edition will prove very helpful as an introductory study of the system. Canon Sell's *Faith of Islam* is a standard work on the religion of Islam. Dr. Wherry says of it, "No missionary student of Islam should be without it." This Urdu translation is very defective and a new and revised edition is greatly needed. The book was translated by Moulvie Mohammad Shafiqatullah under the supervision of Rev. T. J. Scott, D.D., of the Bareilly Theological Seminary, and was published by M. E. Publishing House, Lucknow.

B. THE TEACHINGS OF ISLAM.

1. **Khuda-i-Islam*—God in Islam. Goldsack—pp. 45. Two annas.

"Jews, Christians and Muhammadans believe in one God and yet differ widely in their interpretation of this idea. Unless we know the Moslem's idea of God we cannot understand his creed nor judge his philosophy, nor intelligently communicate our idea of God to him. The strength of Islam is not in its ritual, nor in its ethics, but in its tremendous and fanatical grasp on the one great truth—monotheism." (Zwemer)

There is a great lack of literature on the conception of God, and more literature is needed on this subject from the Christian stand-point.

2. **Mohammad Sahib az rui Islam*. Muhammad in Islam. Goldsack pp. 104. Four halftone illustrations. Eight annas.

The author has presented the life of Muhammad based on Islamic sources. His painting of the portrait of the Prophet of Arabia is from Islam's paint-box, and the verdict is left to the judgment of the reader. The book is very interesting and contains much helpful information.

3. **Ahadith-i-Ahl-i-Islam*. The Traditions in Islam. Goldsack—pp. 132. Six Annas.

A concise treatise on the subject of Moslem traditions.

4. **Kalam-ullah az rui Islam*. The Bible in Islam. Goldsack—pp. 95. Four Annas.

The Urdu translation is by Rev. J. Ali Bakhsh. The book is not on the Quranic testimony to the Bible, but the author aims at discussing the views that Islam holds of the Bible, and at meeting the popular objections to its genuineness and integrity.

5. *Roza—The Moslem Fast—Anwarul Haqq—pp. 20. One Anna. The Moslem fast, one of the five pillars of the religion of Islam, is described by the author in the words of Islamic teaching, and is then compared to that of fasting in the teaching of the Bible.

6 Masla-i-Takhliq. The Muslim Theory of Creation. John Qalandar. pp. 69. Six Annas.

The book compares the theory of creation as found in Islam and Hinduism with that in the Bible. The first half of the book is devoted to the account of creation as derived from the Quran, and the latter half to that described in the Vedas. The last three pages present the Biblical account of creation. The author has shown how the dogma of creation is related to the idea of inspiration, conception of God and the doctrine of sin and salvation.

7. *Shari'at-i-Irtidad. The Law of Apostacy in Islam. Zwemer. pp. 30. Two Annas.

This little book is the Urdu translation by Rev. J. Ali Bakhsh of a chapter of Dr. Zwemer's recent book *The Law of Apostacy in Islam*. It gives the law in the words of the Quran, and deals with its interpretation by Moslem lawyers and Ulamas. The book is a reply to the assertion of modern Moslems that there is no punishment in Islam for apostacy.

C. THE SOURCES OF ISLAM.

*Yanabi'ul-Islam. The Sources of Islam. Tisdall—pp. 224. Twelve Annas.

A famous book in reply to the Moslem claim for the divine origin of Islam. It was originally written in Persian and then translated into Arabic, English and Urdu. It was first translated by Mr. Fazl, Assistant Secretary, P. R. B. S. The present edition is the translation by Akbar Masih with his foot-notes, explanatory sentences in the text, and an interesting supplement, *Taliful Quran*, (already mentioned in part I of this review). The two names, that of the author and of the translator, are enough to indicate what a wonderful wealth of information is to be found here. Mr. Warris, Secretary, P, R. B. S. is to be congratulated on the production of this attractive edition of so famous a book.

D. THE BATTLES OF ISLAM.

*Jang-i-Badr wa xang-i-Uhd—The battles of Badr and Uhd. Sell. pp. 80. Four Annas.

Apologists for Muhammad's policy often say that he was compelled to fight in self-defence and for the protection of his little band of followers. Is this the reason that led Muhammad to draw the sword? The book is a reply to the question.

E. THE CALIPHATE.

Khilafat—J. Ali Bakhsh—pp. 22. Six pies.

It is an epitome of the history and policy of the Khilafat. Within a brief space the author has shown the changes that have taken place in the Khilafat since it passed from the Arabs into the hands of Ottoman Turks.

Various Matters

On the 'Roof of the World.'—News has come to hand from the Rev. H. French Ridley, one of our members in China, (address: Tihua, Sinkiang, China.—Will not some of you write to him?) which has deeply stirred us. This brother has recently left his former station in China Proper, where he worked for 30 years, and, undertaking a journey of nearly 100 days, has pushed across a thousand miles of country over the Great Gobi Desert into the heart and central heights of Asia, to a lonely outpost, Urmutsi (population 50,000) there to witness for Christ among a people a third of whom are Turcomans. Well might many a younger man shrink from so arduous an undertaking!

This station is at the Northern Extremity of the Tien Shan range of mountains (whose greatest height is 23,600 ft.) which stretch for 700 miles in a south westernly direction to a point where, in Kashgar, other members of the League, (Swedish missionaries) are at work. Vast areas all around are without any messengers of the Gospel, but our friend, with an optimism born of faith in God, says, 'It is to be hoped that there will soon be a forward movement in this Province.' He asks us to remember him in our prayers.

Somewhere in South India.—'We have a very fine Head-master of the Government Muslim Boys' School. As a boy he went to Jeddah and returned some few years ago, so he knows Arabic well, and is thought very highly of by the Muslims here.

A few months ago I lent him my Urdu N. T., as he said he had never read it. Once when I came across him in the street he was so pleased and took me to his house and I arranged to call again another day. . . . When I went I introduced him to the Sermon on the Mount. . . . he was delighted with it. I went there a couple of days ago and he welcomed me most graciously, and when another Muhammadan gentleman who was there took leave, he called to his wife to come out. He is most gracious to her.

He told me that on Friday he gives a little sermon at the mosque, and that on one occasion he had taken my New Testament and given it from the Sermon on the Mount! There was a great commotion when he finished! He is now starting an Anjuman Women's Educational and Social Society and has asked me to become President! He is really an earnest soul. . . . We are praying for him that he may come to the true Light.'

'Perishing for lack of knowledge.'—It is many a day since we have read so pathetic an appeal and so futile a reply as are revealed in the portion of a letter we reproduce from 'The Light' (Lahore) together with the best counsel the Editor can offer. 'I am a girl of twenty and from the age of twelve I have done every sin that you can think of. In fact I have tasted of every leaf of the tree of life. Alas! there is nothing left for me but Hell when I die. I ask you sincerely what am I to do to be saved? I have put this question to a Priest. He has told me to repent, but the truth is I cannot repent, as what I have done I have enjoyed doing, though it was a sin. Now will you advise me what I am to do so as to be saved from Hell?' (M.A.M. Bagdad). And to this perishing soul the Editor replies: 'Turn a new leaf. Lead a righteous life hence forward. This alone can wash off past sins. This is the only true atonement. Sins are washed off, the Quran assures us, by good deeds and these alone.'

What a glaring revelation of the bankruptcy of Islam! What abundant justification for preaching Christ to Muslims!

"M.A.M." reads *The Light* 'in a Public Library' in Bagdad. Let us pray that some one of Christ's witnesses there may lead her to that Light which is the Life of men.

Book of Hindustani Proverbs.—A second edition has just appeared of a collection of Hindustani Proverbs first compiled as long ago as 1870 by Lt. Col. T. G. M. Lane, of the Madras Staff Corps. (72 pp. Twelve annas. S.P.C.K. Vepery, Madras.) It contains over 500 maxims in Persian Urdu, with translations and, in most cases, an English equivalent. Most useful for ordinary conversation with Muslims, not to speak of bazar preaching.

Islamic Studies Circulating Library.—This library is in the custody of the Secretary of the M.M.I. and membership is open to all its members who happen to reside within the Indian Postal Area. The only charge is an annual Subscription of One Rupee, together with the payment of postage on books both ways. Books may be retained for one month and are renewable by letter for a further month.

A Course of study in Islamic subjects has been specially prepared, particulars of which may be had from the Secretary. Most of the books required for this Course are in the Library.

A list of the Library books and a copy of the Course of Study may be had on application to the Secretary.

For Prayer

PRAY for those lonely witnesses in Central Asia that, assured of the Presence of God, they may labour on in patience and hope, expecting great things from God.

PRAY for the Headmaster in South India, that seeking, he himself may be sought and saved by Christ.

PRAY for those to whose care has now been committed the responsibility for making local preparations for Dr. and Mrs. Zwemer's visit to the various centres throughout India; and for our honoured visitors that they may come to us in the power, and with the message of God.

NEW MEMBERS

Docent G. Raquette,	(late of Chinese Turkestan)	Lund, Sweden.
Miss F. M. Knight,	Z.B.M.M.	Sholapur, Bombay.
Rev. J. A. Vanes,	W.M.M.S.	Bangalore.
Miss M. Older,	M.E.Ch.	Hyderabad, Deccan.
Dr. Amir Hussain,	N.Z.B.M.S.	Chandpur, Bengal.

Unavoidable Delay

Serious breaches in the line between Calcutta and Cuttack, explain the delay in issuing the last and present numbers.

The annual subscription to the League is only Rs. 2-0-0 (English 3s. od.). The Secretary will be glad to send spare copies of this issue to addresses mentioned by members, with a view to securing new subscribers. News and requests for prayer will always be welcome and should be sent early in the month to the Hon. Secretary:—

Rev. L. Bevan Jones,
Baptist Mission.
Dacca, Bengal.

Edited and published by Rev. L. Bevan Jones, Dacca, Bengal, and printed at the Orissa Mission Press, Cuttack, by S. F. Robinson, Superintendent.